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P.O. Box 875, Vista, Calif. U.S.A.
c/o Max Freedom Long, H.R.A., Ed.

MORE ON THE WORD "BLESS", as used by the kahunas, seems to be needed. In a recent H.V. I pointed out the fact that the ancient meaning of "bless" was to sprinkle with the blood of a sacrificed animal. The word itself, while derived from the base word, "blood", has taken on quite different meanings for us. We may paraphrase "bless" by saying, "May you be healed and cleansed and guided." We may be praying that a Higher Being help the one for whom we desire help. Or, we may propose to do the helping ourselves as best we can.

STRANGE CONFUSION surrounds the use of the word "bless" in the Bible. In Genesis we read the account of the creation of the world, (Gen. 1-22) when God finished making the creatures he "blessed" them. The word barak was used in the Hebrew text, and it traces back to the earlier Chaldean berak, both words being prime roots with the meaning of "TO KNEEL". The secondary meaning is to worship or praise or wish well. (See Strong's Concordance.) As God was not kneeling but was praising his creation and calling it good, we must look for the "blood" meaning in the ancient custom of the Hebrews and other people in which a priest sacrificed an animal and sprinkled the supposedly cleansing blood on the kneeling laymen of the congregation. There was usually a recited prayer or formula chanted by the priest during this rite by which the sins of the people were removed. This recital came to be called "THE BLESSING", and when the blood sprinkling was omitted, the recital more or less took its place. Today we are all mixed up as to the meaning. We worship God by the act of praising or "blessing His name". We ask Him to "bless" us, which is to give us good but not praise. We may or may not kneel at such times. We bless a friend with good wishes. We ask God to help the friend.

LIKE SO MANY OTHER THINGS MET IN RELIGION we can only get to the original meaning by going back to the probable Huna source religion and its psychological system. In the Hawaiian, as used by the kahunas, the word for "bless" is hoomaikai. The root hoo is "to cause". The root mai is "sickness". The root kai is "to lift up". The full word is "to make beautiful, good and morally excellent." In late years it took on the meaning of "praise" or worship" to fit the need of a convenient word for use in translating the Bible into Hawaiian.....So, we see that under the outer and the later meanings, we have the code meaning of "to heal", and in the root word kai we can select what fits the Huna lore from a dozen meanings and variations. One meaning is "the sea", and we at once know that water and the mana it symbolized is indicated as part of

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the healing. Mana is to be "lifted up" or given to the High Self, (as the root kai shows). There is an obscure meaning of "break asunder," which may point to removing obsessions or guilt fixations as a part of the healing process. This would cover the idea of "correcting" to make good and perfect and well.

AS "BLESS" IS SUCH A HANDY WORD, perhaps we can erase from our minds the implication of blood and a sacrifice, substituting the idea of the kahunas embodied in their word, Hoo-mai-kai, which is pronounced who-my-ki with a long i. (There is a glotal catch before the long i of kai, which is a momentary holding of the breath, but only those who speak the language will observe this fine point.)

IF YOU HAVE BEEN WONDERING WHY I have been using paragraphs introduced with caps and underscores, the answer is that a page of "solid" typewriting looks very uninviting and tends to make a reader skip. On the other hand, the broken and captioned underscores offer a relief and tend to coax along the eyes and interest of the reader. No use to labor through a long explanation of something related to Huna if no one has the patience to plow through it looking for the high points.

REPORT ON TELEPATHIC COLOR SENDING EXPERIMENT. HRA Joseph Gunter, who sponsored and conducted the experiment, writes: "Here are the results of our experiment in color telepathy. It did not turn out with too high a percentage of success, but I believe there were enough taking part to give us an idea of the possibilities. With the results before them, everyone can form his own opinion.

"I do wish to thank everyone who took part in the experiment. I received eleven replies from the HRAs taking part in the experiment. Four received nothing. One had one correct color. Two (husband and wife) had two correct. This gives us a total of five out of a possible fifty-five. Just 9%. It looks as if our low selves need more training

"Some of the HRAs asked about the room in which I worked during the sendings, although they didn't describe it correctly. It is an Amateur Radio shack. There is a desk, bookcases, workbench, transmitter, receivers, tape-recorders, test equipment etc. The walls are mostly covered with cards, license, certificates, maps, tool-boards etc. So, if anyone thought he was 'tuning in' on his local radio station, he was on the beam from W4BBE.

"The colors used were:

Monday, August 15th: Green
 Tuesday, August 16th: Orange - not bright, more coral.
 Wednesday, August 17th: Yellow.
 Thursday, August 18th: Red.
 Friday, August 19th: Black."

MY COMMENT: In the past, sending color in the TMHG periods, I found that color was much more difficult than simple black and white things such as squares, circles and triangles. Smells and tastes are harder than color to send and receive. I am sorry to say that my own reception was bad. I had the colors on the wrong days and got blue for black. But my Big Max did a grand job of making me see colors vividly when he obliged by guessing and presenting them. Many thanks from us all, HRA Gunter.

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AT LAST WE "MOVE A MOUNTAIN". For several centuries after the beginnings of Christianity, men took the scriptures available to them with full belief in the literal meanings. Gradually they learned that there must be a secret meaning behind much that had been written. After almost 2,000 years we are finding through Huna what that hidden meaning was, when parts of the early writings were written in the Huna code which demands that the passages be translated BACK into a Polynesian dialect of the kahuna language. When the translation is completed, the Polynesian words offer a variety of meanings, and many words name things which are Huna symbols for something in the ancient SECRET lore.

IN A RECENT LETTER, HRA J.A. wrote from Canada: "The kahunas knew the LAW. And that is what we must learn to make Huna operative. Huna undoubtedly gives us the answer in Matt. 18:19 - 'Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, IT SHALL BE DONE FOR THEM of my Father which is in heaven.'..... Perfect agreement between the low and middle selves straightens the Path, of course - and the Way is made straight and clear. This is truly pure Huna. This seems to be our biggest battle, '...where two of you shall agree'.

"IN THE NEW 'GOSPEL ACCORDING TO THOMAS'", continues our writer, (Log. 48.) "Jesus said: If two make peace with each other in this one house, they shall say to the MOUNTAIN: Be moved, and it shall be moved." So here we have exactly the same thing. And this is the great secret we must be able to solve - the ability to do this whenever needed, so that we may be THREE-IN-ONE, and ONE-IN-THREE - the real TRINITY (of three selves), functioning properly. Then, as it says in Ecclesiastes 4:12, 'A three-fold cord is not quickly broken.' And in Psalms 133:1 - 'Behold how good and how pleasant it is for brethren to dwell together in unity.'"

To "move a mountain" in the Hawaiian gives us the code words nee and mau-na, in which the secondary or code meaning of the first is "to cause a change of mind", and of the second, "a high place", symbol of the High Self. This tells the secret. When the low and middle selves (on "earth" shows they are the lower pair) are in agreement, or have the same purpose, they can contact the High Self and cause it to "change its mind", or change the course of events.

A double check is to be found in the roots mau and (a)na, also detailed instruction concerning the method of working with the High Self. In mau we find the meanings of: water flowing in a stream, also "to wet", also "to do repeatedly". There we have the water symbolizing mana, and the flow is to the High Self to "wet" it or furnish it with the power to break down the aka pattern of things about to happen and change them as requested by the agreeing low and middle selves. The root na is a shortening of ana, which has the meaning of continuing action such as we indicate by "ing" added to a verb. Three selves working together, with the needed repeating of the sending of the prayer and of the empowering mana, can perform miracles - of which that of moving a mountain is a symbol.

"TO AGREE" furnishes still another coded clue. In addition to the meaning of to be in agreement or of like intention in making the series of prayers, there is another meaning, that of "to vanish", which symbolizes the removal of any obstacle which might prevent the low self from doing its part in the prayer actions. It also can be considered the symbol of the "vanishing" of the unwanted condition.

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"WHAT DO YOU KNOW BY NOW OF SUBUD?" asked an HRA recently. As many of you may be interested, I will give an answer here. I have not tried out the "latihans" or sittings in which groups of men or women work together after going through the not-to-clear process of being "opened" by some already initiated member of the Subud order. While I have read with much interest the books and other literature on the theories and methodology of the cult, and have studied with particular interest the reports in the books and in letters from my more experienced friends covering what happens to one in (and as a result of) latihans or group activities, I am unable to learn just what happens when one is "opened" or just what it is that they call "The Power", and which is thought to take over the individual during the latihan exercise periods.

Emptying the mind and standing, waiting, for the "Power" to take one over is, I understand, the method. In the "opening" the good and HIGH something is said to be made available to the candidate. From what I have read and from the reports I have had from the few HRAs who have gone through the experience, I am inclined to believe that laying oneself open in this way and inviting something to enter and take over and cause bodily reactions, or mental changes (over a period of time), may not be safe for everyone, especially for the mediumistic or the neurotic or psychotic. Spirits can take over under the guise of being the "Power", and some of the wild dancing and capering reported in the latihans sounds all too much like some spirit having itself fun.

"According to Zen" writes one correspondent, "we have to free ourselves from passions and desires to have our minds become still before we are ready for 'satori'. The persons I saw making strong movements or walking or twirling about, apparently did so because the lecturer (and 'opener') had made them expect to make such movements. I think that the main thing is that we should become aware of more subtle movements within - not external movements.....Of course, according to Buddhism in general we can gradually attain enlightenment or satori through our meditations as well as freeing ourselves from desires, passions, feelings and thoughts, but it is slow compared to the Zen process where one works under a Zen master."

In "THEOSOPHICAL NEWS & NOTES", there was recently an article on Subud by L. J. Bendit which was copied and sent to me by an HRA. I quote from it:

"Finally, there is the matter of technique. The 'latihan' of Subud appears to involve a method of inducing dissociation of consciousness - i.e., in plain language, a certain degree of hypnosis. This brings with it a sense of lightness and expansion which is said to be 'surrender to God'. It may well be this in some cases, but in others one hears of screaming fits and hysteria. One has to ask oneself whether this is indeed surrender to the Highest, while once more, remembering that there is an intuitive sense today of the need for release in modern man. But what is it that has to be released? In the early days of psychotherapy, 'abreaction' of emotion was thought to be an integral part of therapy: today its value is increasingly doubted. Together with this is the sense that we need to become 'open'. And should that opening not come from within, rather than as a result of external factors such as chants, ritual movements and the like?"

HRAs Mr. and Mrs. E. N. P., who wrote some time back that they had joined a Subud group, and would eventually let me know their findings, have made a final report: He wrote, "So far as I am concerned, SUBUD is a closed chapter. I am glad to have had the experience, if only to say that I know about it at FIRST HAND but it is not for me. As far as the local group goes, it disintegrated some months ago....."

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A NEW AND SIMPLE EXPLANATION for making the contact in map dowsing for water or oil or contacting the consciousness or force in the ikon or Tarpey healing pictures, has been suggested in a letter by HRA Hal Falvey, of Chicago. He writes, "Seems to us that the answer is, contact may be made just as easily one way as another - not because of some elaborate off-the-object and onto-the-photo and off-the-photo onto the printing plates, etc., but by the simple desire to do so. Certainly, if a clairvoyant is able to go to a distant place and contact that place, or a person there, the same faculty may contact an ikon, or whatever. More to the point, if one may contact the High Self, one should be able to contact lesser things. The map or photo or printed reproduction of an ikon photo, etc, simply serve to focus one's attention, and a well-trained low self takes it from there. One needs not depend on things, as such, even potentized things, but can reach and touch them, or the Aumakua, at will, via the aka cord. Does this make sense?"I reply: Yes, it seems to me that if the low self can find an aka thread to guide it, or has the ability to go out into the world and find something simply by being told where to look, this might relieve us of the necessity of learning whether a potentized picture actually does radiate a force beam (as HRA Verne Cameron announced after testing the Tarpey healing picture with his "Aurameter") or not. However, the mechanical mind seems never to be satisfied with anything less than a mechanical concept - as well I should know.

HUNA IS THE ONLY SYSTEM TO OFFER AN EXPLANATION of how genuine apporting and materialization is brought about through spirit assistance. For this reason I consider the news from Spiritualistic circles our legitimate interest. All of which brings us to the largest storm in such circles in years.

SPIRITUALIST'S "CAMP CHESTERFIELD" is the storm center. On July 10th, Tom O'Neil, editor of the PSYCHIC OBSERVER (Drawer 20, Southern Pines, N. C.), told in his journal how he and a friend attended seance activities at Camp Chesterfield to observe and study materializations with a camera using infrared film and with an instrument called the "Snupercscope", which uses heat radiations to form a visual image on a contained screen, even in total darkness. The camera took pictures of anything dimly lighted with red lights. The pictures which were taken were published in the journal with a complete story of how the recognizable living assistants of the mediums had played the parts of materialized and vocal spirits. (If you want to see the pictures and read of the storm created in this lush "Camp", send a few dollars for back copies. I have a copy of the September 10th issue before me, and in it the story continues to break - with more pictures. You can read of all the tricks used by those who make a business of trying to fool the public.) It is a sad thing to see Spiritualism and Psychic Science given such a black eye at the hands of tricksters.

IN THE AUGUST ISSUE OF "ASTARA", an answer, I suppose, was given to my report in an issue of the H. V. on my efforts to get from the Chaney's some spirit-dictated statements in a Polynesian dialect to prove that the spirits who instruct in the lore of kahuna type healing are genuine and not just pretenders. In their advertising literature they say, "One of Astara's principal activities is that of healing. Both Dr. Robert and Dr. Earlyne are healing disciples....

"They are both occultly trained in Kahuna healing arts. They work with scientific prayer, and are skilled in directing the flow of certain magnetic energies and the White Light to their Brother Astarians in need of healing, using mental visualizations, Mantrums, and an ancient knowledge of Etheric contacts and Astral Projections known and understood only among the Kahuna Healers."

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 brought about through spirit assistance. For this reason I consider the news from Spiritualistic circles our legitimate interest. All of which brings us to the largest storm in such circles in years.

SPIRITUALIST'S "CAMP CHESTERFIELD" is the storm center. On July 10th, Tom O'Neil, editor of the PSYCHIC OBSERVER (Drawer 20, Southern Pines, N. C.), told in his journal how he and a friend attended seance activities at Camp Chesterfield to observe and study materializations with a camera using infrared film and with an instrument called the "Snapper", which uses heat radiations to form a visual image on a contained screen, even in total darkness. The camera took pictures of anything dimly lighted with red lights. The pictures which were taken were published in the journal with a complete story of how the recognizable living assistants of the mediums had played the parts of materialized and vocal spirits. (If you want to see the pictures and read of the storm created in this lush "Camp", send a few dollars for back copies. I have a copy of the September 10th issue before me, and in it the story continues to break - with more pictures. You can read of all the tricks used by those who make a business of trying to fool the public.) It is a sad thing to see Spiritualism and Psychic Science given such a black eye at the hands of tricksters.

IN THE AUGUST ISSUE OF "ASTARA", an answer, I suppose, was given to my report in an issue of the H. V. on my efforts to get from the Chanays some spirit-dictated statements in a Polynesian dialect to prove that the spirits who instruct in the lore of Kahunas type healing are genuine and not just pretenders. In their advertising literature they say, "One of Astara's principal activities is that of healing. Both Dr. Robert and Dr. Barlyne are healing disciples...." They are both occultly trained in Kahunas healing arts. They work with scientific prayer, and are skilled in directing the flow of certain magnetic energies and the White Light to their Brother Astarians in need of healing, using mental vibrations, Mantras, and an ancient knowledge of Runic contacts and Astral Projections known and understood only among the Kahunas Healers."

THE REPLY, mentioned above, was, I suppose, meant for me. I quote: "It is sometimes difficult for spiritual seekers to keep feet firmly implanted upon the Path. For instance, Astara has recently been criticized by a fairly prominent writer who, through his ignorance of Astara, made a number of statements which border upon the ridiculous. It calls to mind an old saying I first heard in the Michigan orchard country: 'Go into any orchard and you will always find the most clubs under the tree with the best apples.'" The Chaney's were in a box in answering my many questions covering the claims they make concerning their kahuna training. If they printed the things I asked in the H. V., they would divulge to their members the nature of the criticism, and this might have called for more of an explanation than was given - apparently for the benefit of the few readers who get the H. V. I wonder just how they were "occultly trained", and by whom, and where and when. I also wonder if they can give any Polynesian word to show that a kahuna had a concept of "White light" which they say they project with "magnetic energies" to heal. If really trained by kahunas, they certainly would not need to say that they used "Mantrums" or their knowledge of "Ethereic contacts and Astral Projection", these belonging not to Huna as concepts or terms, but rather to Theosophy. I am also reminded of a saying. I heard mine from the lips of a woman who had been directed to go to a certain market in Mexico City to try to find and buy back a piece of jewelry which had been stolen from her. The saying, in this market is, "If we do not have it today, tell us where it is and come back tomorrow." Not suggesting, of course, that the Chaney's have not always gone to the source and found such things as "Masters" and Huna for themselves. One thing I will happily say for them, so far as I know, their spirit guide, "Zostar" (to whom one of the HRA "Astarians" reported teaching her small son to pray - much to my discouragement) is their original discovery, and not one of the many "masters" made famous in earlier Theosophy or "occult" writings.

UNFROCKING ONESELF is so unusual on the part of a "Reverend" or "Doctor" in the ministerial field that such an act calls for notice. I have told how Tom O'Neil, owner and editor of "Psychic Observer", has been exposing the trickery at Camp Chesterfield. Now I want to tell the delightful fact that in the issue of September 10th of his journal, he printed a picture of his certificate of ordination, carrying the signature of Mable Riffle as secretary of the Association issuing the certificate - she being one of those accused of having a part in the trickery being exposed from issue to issue. Over the picture he has the headline: "Minister Un-frocks Self! Tom O'Neil Goes Back to the Ranks." Such delightful honesty is wonderful to see. It is to be hoped that some day all the people who use, "Dr." before their names will come clean and renounce such titles if they have come from the diploma mills - as many of them have. In England the people who have worked many honest years in Oxford or Cambridge for a doctorate, add "Oxon." or "Cantab." after the letters of their degree. Owning a doctor's degree in former days meant something, and the honors paid the possessor of that badge of learning were earned. At present it is such a common thing for some self-appointed cult leader to have himself introduced as "Doctor", when the title is a phoney, that the experienced members of the audience at once ask themselves whether the speaker ever saw the inside of a university. Cheers for you, Mister Tom O'Neil!!!

THERE ARE STILL KAHUNAS OF SORTS IN HAWAII I was told recently when three Hawaiian friends called on me. They all use the Bible as a background, but with a certain Huna knowledge put to use. Being outlawed, still, they keep their work secret, and will not try to heal Caucasians.

INTRODUCING OUR NEW RESEARCH PROJECT. I proposed, in a recent H.V. that we undertake the testing of a psychic-type healing method described years ago in his book, "The Law of Psychic Phenomena", by Thompson Jay Hudson, Ph.D., LL.D. The book bears a copyright date of 1893, and was written soon after the peak of the interest in "Spiritualism" had passed. Orthodox churches and the scientists of the day (at least most of them), had fought hard to disprove the idea that man survived as a spirit and that he could come back to communicate with the living. English and American "Societies for Psychical Research" had already done so much investigating that the things seemingly done by the spirits, in and out of seances, could no longer be denied. Hudson was one of the men who greatly disliked the idea of phenomena being caused by spirits. Joining those who believed that telepathy and suggestion could explain everything valid in psychic phenomena, and that trickery was responsible for all that could not be explained, he came to be the popular leader of the anti-spirit side. His books sold by the thousands and he was quoted in churches and universities as an authority.

EVENTUALLY THE DENIAL OF WHAT COULD NOT BE EXPLAINED went out of style as the study of psychic phenomena progressed and "cross correspondence" came to be recognized, in which a spirit arranged to give parts of a message to three or more mediums in different parts of the land. There were many other things which could much better be explained by the spirit theory, although, even today there are many, among them some of our HRAs (as mentioned in a recent H.V.) who will have none of the "spirits". Fortunately, we do not have to belabor the question. The experiments in healing which were carried on by Dr. Hudson, and which he described in the book under discussion, have nothing to do with spirits. I believe the book has long been out of print, but it can often be found in used-book stores. While not up-to-date in its materials and theories, the book was the work of an able man who did not content himself with theorizing. He experimented with care as well as enthusiasm to prove some of the points he wished to drive home. I will quote from Chapter XIV of the book. It was written to follow 190 pages in which he had argued very effectively to prove the points he pauses to summarize.

"It is thought that the following propositions have now been, at least provisionally, established:-

"1. There is, inherent in man, a power which enables him to communicate his thoughts to others, independently of objective means of communication.

"2. A state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications.

"3. There is nothing to differentiate natural sleep from induced sleep.

"5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.

"6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

"7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing it to do so just previous to going to sleep.

".....The conclusion is irresistible that the best possible condition for the conveyance of therapeutic suggestions from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep."

W. KESTERHOFF. I proposed, in a recent N.Y. ...

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"Over one hundred experiments have been made by the writer," Hudson continues, "and by one or two others to whom he has confided his theory, without a single failure. Some very striking cures have been effected, - cures that would take rank with the most marvelous instances of healing recorded in the annals of modern psycho-therapeutics.....

"I have taken care, in many instances, to acquaint third persons with the intended experiments, and to request them to watch the results; so that I have the means at hand to verify my statements if necessary.

"The first case was that of a relative who had for many years been afflicted with nervous trouble, accompanied by rheumatism of the most terrible character. He was subject to the most excruciating spasms during his nervous attacks of rheumatic trouble, and was frequently brought to the verge of the grave. He had been under the care of many of the ablest physicians of this country and Europe, finding only occasional temporary relief. An idea of the suffering which he endured may be imagined from the fact that one of his hips had been drawn out of joint, by which the leg had been shortened about two inches. This, however, had been partially restored by physical appliances before the psychic treatment began. In short, he was a hopeless invalid, with nothing to look forward to for the relief of his sufferings but death.

"The treatment began on the 15th of May, 1890. Two persons were informed of the proposed experiment, and were requested to note the time when the treatment began. They were pledged to profound secrecy, and to this day the patient is not aware that he was made the subject of an experiment in psycho-therapeutics. After the lapse of a few months, one of the persons intrusted with the secret met the invalid, and learned, to her surprise and delight, that he was comparatively well. When asked when he began to improve, his reply was, 'About the middle of May.' Since then he has been able at all times to attend to the duties of his profession, - that of journalist and magazine-writer, - and has had no recurrence of his old trouble.

"Of course, this may have been a coincidence; and had it stood as a solitary instance, that would have been the most rational way of accounting for it. But a hundred such coincidences do not happen in succession without a single break; and more than a hundred experiments have been made by this process by myself and two other persons, and not a single failure has thus far been experienced, where the proper conditions have been observed. In two cases the patients have not been perceptibly benefited; but in both of those they were notified of the intended experiments, and were profoundly sceptical. But these failures cannot be charged to the account of this method of treatment, for the simple reason that the fundamental principle of the system was deliberately violated. That is to say, the best conditions were not observed, - in that the patient was informed beforehand of what was intended. In such cases the healer is handicapped by probable adverse auto-suggestion, as has been fully explained in former chapters.

"The principle cannot be too strongly enforced that neither the patient nor any of his immediate family should ever be informed beforehand of the intended experiment. Failure does not necessarily follow the imparting of such information; but when the patient or his immediate friends are aware of the effort being made in his behalf, there is always the danger of adverse suggestion being made orally or telepathically by his sceptical friends. The conditions are then no better and no worse than the conditions ordinarily encountered by those who employ other methods of mental healing. I have successfully treated patients after informing them of my intentions; but it was because I first succeeded in impressing them favorably, and their mental environment was not antagonistic.

"One fact of peculiar significance connected with the case of rheumatism above mentioned must not be omitted; and this is that the patient was a thousand miles distant when the cure was performed. Others have been successfully treated at distances varying from one to three hundred miles. The truth is, as has been before remarked, space does not seem to exist for the subjective mind. The only thing that operates to prevent successful telepathy between persons at great distances from each other is our habit of thinking." (He goes on at some length to say that we must have full confidence that the contact can be made despite distance. He also explains that treatment times must be such that both healer and patient will be asleep - not as would be the case with one in England and the other in Australia.)

"....a lady, whom I had instructed in the process, asked me if I thought there was any use in her trying to cure a bad case of strabismus (crossed eyes), her little niece, about ten years of age, having been thus afflicted from her birth. I unhesitatingly assured her that there was no doubt of her ability to cure the condition. Full of confidence, she commenced the treatment, and kept it up for about three months, at the end of which time the cure was complete. A volume could be filled with the details of the experiments which have been made..... The diseases thus far successfully treated by this process have been rheumatism, neuralgia, dyspepsia, bowel complaint, sick headache, torpidity of the liver, chronic bronchitis, partial paralysis, pen paralysis, and strabismus.....

"All that is required on the part of the operator is that he shall be possessed of an earnest desire to cure the patient; that he shall concentrate his mind, just before going to sleep, upon the work in hand, and direct his subjective mind to occupy itself during the night in conveying therapeutic suggestions to the patient. To that end the operator must accustom himself to the assumption that the subjective mind IS A DISTINCT ENTITY; that it must be treated as such, and guided and directed in the work to be done. The work is possibly more effective if the operator knows the character of the disease with which the patient is afflicted, as he would then be able to give his directions (telepathically or directly if the low self goes to the patient by astral travel in its aka body, M.F.L.) more specifically. But much may be left to instinct, of which the subjective mind is the source. It seems reasonable to suppose, however, that if the instinct is educated by objective training it will be all the better.

".....every earnest effort to convey therapeutic impressions to a patient during sleep is inevitably followed by a dreamless sleep on the part of the healer. It would seem that the subjective mind, following the command or suggestions of the healer, occupies itself with the work it is directed to do, to the exclusion of all else; and hence the physical environment of the sleeper fails to produce peripheral impressions strong enough to cause dreams which ordinarily result from such impressions.

"Moreover, therapeutic suggestions imparted during sleep inevitably react favorably upon the healer; and thus his own health is promoted by the act which conduces to the health of the patient. And thus it is that the therapeutic suggestion may be likened to the 'quality of mercy' which 'is not strained, it droppeth as gentle rain from the heavens upon the place beneath; it is twice blessed: it blesseth him that gives, and him that takes.'

(Going on to page 203:) ".....it must not be forgotten that the method of healing during sleep is applicable to self-healing, just as it is to the healing of others. Indeed, perfect rest and recuperative slumber can be obtained under almost any circumstances at the word of command. (He has been speaking of auto-suggestion).

"Any other method of mental healing (At this time Christian Science, New Thought, and, of course, mesmerism and hypnosis were popular.) where the subjective powers of the healer are called into action, entails a certain loss of vital power on

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his part, for the simple reason that subjective activity during waking moments is abnormal. It is true that when the work is not carried to excess the physical exhaustion may not be perceptible; but any Christian scientist will testify that any great amount of effort in the line of his work produces great physical exhaustion. And it is noticeable that this exhaustion ensues in exact proportion to the success of the treatment. This success being in proportion to the subjective power exerted, it is reasonable to infer that subjective activity during waking hours and physical exhaustion bear to each other the relation of cause and effect."

There are other points of interest discussed by Dr. Hudson in this book, but in the above material we have all that is needed to enable us to try out his method. His theories match the Huna theories remarkably well, and we may say that in many things he almost rediscovered the knowledge of the kahunas.

IF YOU WILL JOIN ME IN RUNNING TESTS OF THIS HUDSON METHOD, will you drop me a line to say so. You will need to find someone whom you can treat secretly in order to avoid adverse suggestion, and then establish an aka thread of contact between the person and yourself. A signature in ink will serve, as in making contact for the readings of Psychometric Analysis or in the TMHG sittings. A photograph will do, or a handshake will fasten the aka thread to the other. The person selected for the experimental treatment must be someone whom you can observe as things progress, in order to see what results you are getting. A member of one's family is ideal for the test.

While the list of "diseases" given by Hudson in his book is short, considering the fact that he claims to have experimented, with some added help by friends, on over a hundred cases - without a single failure - I believe we may safely work on any condition, regardless of its nature. If the condition is so bad that it calls for a miracle, then ask the High Self to join you in the treatment. We may be happily surprised by the results obtained. I know from personal experience that Hudson was right about the exhausting loss of vital power when much treating is done during my waking hours. Sometimes, when working in a TMHG sitting when emergencies were to the fore, I have had to lie down for a short time to rest after the work. I have seen hypnotists completely exhausted after an evening stage performance.

In passing, may I speak of a peculiar thing. For some strange reason or other I had never run across the book by Dr. Hudson now under discussion. Not until a few weeks ago when a copy was given to me by chance. While I do not agree with the writer on many points, his findings and theories might have helped me greatly at the time when I was trying to understand the ancient lore of the kahunas. The books he mentions would also have been helpful, as he drew many of his conclusions from the reports of experiments in the use of suggestion from them, to say nothing of the reports on investigations in the field of psychic science. I am surprised to see that even at the early date at which Hudson wrote, the subjective part of mind was recognized, and that his studies had also caused him to look upon it as a separate entity. I wonder what this man, with his brilliant and inquiring mind, might have made of Huna, had he come to know its ten elements as we do now.

I HAVE A SPECIAL REQUEST TO MAKE of those of you who join with me in the TMHG sittings. Will you reach out and contact me instead of waiting for me to contact you? Make and hold the contact for several minutes. Too many of you for me to reach now in the allotted time.

M.F.L.

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